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UNITY

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UNITY

"HE HATH MADE OF ONE ALL NATIONS OF MEN"

VOL. LXXII THURSDAY, FEBRUARY 19, 1914. NUMBER 25.

THE ETERNAL PROBLEM.

The singers who have held the world in awe
Chose mighty themes! They sought the secret law
Which binds men to the highest, and their strife
Revealed the oneness of that law with Life.
Swayed by the magic muse of Sophocles,
Men hailed him messenger of Heaven's decrees.
The ardor of a mind-exultant day
Awoke in him a soul-exalting lay,
In which, forever, Justice found a tongue,
And gods from men their evil impulse wrung.
No joy or rage he sang with tuneful art
But found an echo in the human heart.
Let Æschylus but offer to recite,
A crowd hung breathless till the shades of night.
O time-long tragedy!—the life of good,
Which vainly struggled to be understood,
Yet, baffled by the ignorance of man,
So often held him under cruel ban!
But eager multitudes enraptured heard,
And felt forgiven as by some Heavenly Word.
The singers of the early Attic line
Struck oft a chord less human than divine.
The drama of a man's tragic earthly fate,
The love of love, an awful hate of hate,
A yearning death's dark mystery to scan,
The overbrooding of the gods with man,
Life's deep despair, hope's strife magnanimous,
The vulture and the chains on Caucasus,—
Love ever dragging stones up slippery hills,
Yet good triumphant at the last o'er ills,—
The groping soul in labyrinth of doubt,
Yet faithful to the clew which leads it out,—
Thus sang and strove the giant poets then,
And justified the ways of God to men.
Today no more we lift that heathen rod,
But justify the ways of men to God!

JAMES H. WEST.

The Church of the Disciples in Boston is seeking to raise a fund of $50,000 to be known as the Charles Gordon Ames Endowment Fund, the income of which is to be used systematically in the propagation of the religious ideals and the spiritual forces in which Mr. Ames was so much interested and of which he was such a conspicuous exemplification. The spiritual autobiography of this man was one of the marked publications of last year, a story as much appreciated and as heartily commended among the interpreters of Presbyterianism as of Unitarianism. This fund ought to be completed. No sculptured marble or lettered monument, yea, no stately building of brick and marble, can fittingly commemorate the memory of one who stood for ideas, believed in ideals and exemplified ideals. The only way to perpetuate the memory of such a man is to keep the lamp burning and hold it aloft, that new radiance many illuminate new life.

In the death of Senator Bacon of Georgia, it is said that President Wilson has lost one of his most trusty advisers and able supporters. The Georgian senator was one of a fast departing line who represent the old regime in politics, dignified, honorable and conservative to the point of being obstructionists. It was his learned and lengthy argument, a part of which it was the privilege of the present writer to listen to, that finally defeated the Anglo-American treaty, which would have put an end to the probability of war between England and America. This was the brightest star in the Taft administration. It was sad to reflect that a senator from the Southland that had suffered so much at the cruel hand of war, that bore the burden of the most tragic demonstration in modern history of the costliness and brutality of the sword to settle any ethical question, should still plead the logic of might in international affairs. Georgia may not have another Senator Bacon to fill the vacancy, but it is to be hoped that it has a younger man with his face turned toward the future ready to plead and vote for the better way with as much ability and integrity as this stately representative did for a regime that is past or passing.

We recently heard of a woman long identified with some of the so-called "liberal churches" who thoroughly believes in the open faith and the free mind, but, wearied of the continual thrashing of theological problems, which for her and for the great majority of thinking people have been solved and their conclusions taken for granted, she has transferred her loyalty to a so-called "orthodox" church, where doctrine and dogma are either taken for granted or laid aside, and the weekly messages touch the spiritual life, not only of the individual, but of the community, city, state or world. Which is the truly "liberal" church, the former, which carries the name, but is conscious of and propagates an "ism," or the latter, which despite the incubus of a narrower name and less satisfactory background of creed, applies itself to the gospel of service, of hope and of ever widening comradeship? It is a pity that this parishioner was compelled to choose between the two. Is not the time near at hand when the terms "Orthodox" and "Liberal," as applied to churches, will vanish and the church of service and of worship will grow, now out of one and then out of the other as the case may be, into the church of the spirit, appreciative of the past, open-handed to the present, and open-eyed to the future?

Mr. Indo Prakas Benerji is the name of a post-graduate student in the University of Nebraska, who comes from Calcutta, India, and is a lay preacher of the Brahmo-Samaj, the liberal movement inside of Hinduism. He recently conducted the service at All Souls Church in Lincoln, Nebraska, in celebration of the eighty-fifth anniversary of his home church and faith. In the religious service which he conducted hymns, prayers and a sermon were based on this text from "The Upanishads:"

> In this ever-changing world He is unchanging, and amongst the living He is the living; He alone is meeting the needs of all. Theirs is peace who see Him in their lives: for none else is it.

In this larger interchange of fellowship, the higher communion of faith which unites Christian and Hindu, how small and unimportant are the petty sect lines and denominational ambitions that so mar the peace and impede the progress of both Hindu and Christian. That church, is not large enough and its faith is inadequate to the needs of those who gather for worship in the little church at the country cross-roads on a Dakota prairie, which is not broad enough to include the loving and the loyal from India, Europe and America. International peace is allied to an international faith.

The papers are making merry over the income tax puzzle and honest taxpayers are driven to distraction in trying to figure out their duties; but it is not the part of good citizenship to grow impatient with experiments, or to attempt to dismiss with ridicule sincere and patriotic attempts at progressive legislation. There are but three ways, apparently, for securing the necessary revenue of government by direct taxation. These are, a tax on personal property, a tax on income, or a tax on land. The tax on personal property has become a scandal, so habitually is the law evaded, so uncertain is its administration. The tax on income, now on trial, is as yet so fraught with complexities and obscurities that it may prove as fertile for fraud as the tax on personal property. There then remains to be tried the third source, the tax on land, apparently the farthest removed from practicality but which has the one great advantage of offering no shelter to liars. The land cannot be hidden and its measurements are standard. Perhaps that is the way out of it. Let the distracted people who are trying to be fair with the government and are bothered with the income tax give more earnest and persistent study to the land tax method. "Single Tax" should no longer be a bugaboo term to intelligent citizens, the great works of Henry George are still prophetic and monumental. They have scarcely been answered.

UNITY desires to join with the hosts of friends who have been congratulating James K. Hosmer on his eightieth birthday. In his response to the greetings of many friends he writes: "We sit here in the sun, and we are sunny inside." The "Color Bearer," a graphic story of a boy soldier, began the long literary career of this man, who as minister, professor at Antioch College, librarian of the Public Library at Minneapolis, historian, biographer of Harry Vane, a two volume history of the Civil War, has always contributed sunshine to mind and heart. Doctor Hosmer was ever a friend of those who loved and labored for the gospel of the free mind and the loving heart. He was a cordial comrade of Henry Simmons, John C. Larned and the other early founders of UNITY. He has had ever a companionable fellowship with the work and workers of UNITY. Others than his beloved pupils in the old days of Antioch College will rejoice in the beauty and the mystic message found in the rhythmic lines which we quote from the *Christian Register*:

The name of the seat of Antioch College, Ohio, YELLOW SPRINGS, is derived from a large spring rich in iron, the limpid waters of which stain all they touch a bright yellow.

There's a stream that flows mute, from a source underground,
Through caverns unsunned, far below;
But it breaks to the light at last out from a mound
On the brink of a glen that we know.
Here's mystery deep, and there's magic besides,
For the spring, like an alchemist old,
Transmutes the dull rocks in the bed where it glides
Till they glow with a tinge as of gold.

We asked, as we mused by the weird, yellow spring:
"How far and how long have you run?
And whence comes the witchery wild that you fling
O'er the rocks as you break to the sun?"
We asked, but the spring uttered never a word
To our questions. Then suddenly fell
A sound o'er the wood; from the twin towers we heard
The call of the Antioch bell.

There sits an old man, with his days ebbing low,
Dim-eyed and well spent in his strife,
And a symbol he finds in the spring that we know,
Of a brightness new come to his life.
Good hearts, so you think of me yet! Now appear
Sweet waters, long mute, and the stream
Breaks out into voice at last close to my ear,
Making golden my day, as I dream!

You are not as you were in the sixties, they say?
Five decades the memory runs.
Your dimples are wrinkles, your tresses are gray,
Your bloom gone to daughters and sons.
But for me you will bide in your beauty of yore,
As you conquered in youth, long ago,
Though we muse by the weird yellow spring nevermore,
On the brink of the glen that we know.

The Church Peace Union

In another column we print the presentation address of Andrew Carnegie on turning over a two million dollar bequest in the interest of Peace to a board of twenty-nine trustees, at his own house in New York City on the tenth instant. The list of these trustees and the most important part of the by-laws which are to govern this self-perpetuating board, until revised by

the board itself, are also printed following the address. These by-laws are patterned after the rules that govern the larger peace foundation of ten million dollars previously established by Mr. Carnegie.

The inclusiveness of the scheme is represented by the wide theological and denominational range represented in the board. The faith placed in this board by the founder is indicated by the absence of hampering conditions and by the fact that the board is to be wholly self-perpetuating and self-directing. It will fill its own vacancies, elect its own officers and conduct untramelled its own activities.

The hopefulness of the founder is indicated by his careful provision for the disposal of the fund if peradventure the need of its anti-war propaganda should cease by virtue of the fact that war itself had ceased among civilized nations. In private conversation as well as in public address Mr. Carnegie is sustained with this buoyant hope, and he confidently predicts that some members of his appointing will live to see the day when all international disputes will be settled by process of law and not by the force of arms.

It was an impressive occasion. All but two of the members named were present, we believe. Cardinal Gibbons, of the Roman Catholic Church and Dr. E. G. Hirsch, of the Jewish fraternity being unable, for health reasons, to be present. After the luncheon, served with Mr. and Mrs. Carnegie as hosts, the company retired to the library and Bishop Greer of New York and the Rev. W. P. Merrill, pastor of the Brick Presbyterian Church, were invited to take their seats as temporary chairman and vice-chairman of the meeting, while Mr. Carnegie formally transferred the bequest, after which these gentlemen were elected to the same positions in the permanent organization. Frederick Lynch, now editor of *The Christian at Work,* and secretary of the Peace Commission of the Federated Churches, was elected secretary, and George A. Plimpton, Esq., the New York representative of the *Ginn Publishing Company,* was made treasurer, and the details of the work entrusted to an executive committee of seven and a financial committee of three.

It would be unwise and unsafe to predict the action of this body, or to try to foretell the result of this munificent endowment; but it is quite safe to say that the trust was accepted in the same earnest and sincere spirit as that in which it was made. This group of gentlemen fully realize the responsibility, and their actions will not only be watched with curious eyes, but will be sustained by the earnest sympathy and highest prayers of right-minded people everywhere. The eyes of the world are upon this board. Once more material bounty solicits the sanctifying touch of spiritual potency, and in such successful co-operation both are to be justified.

It will be UNITY's privilege as well as pleasure to report from time to time, with as much detail as space and wisdom permits, the development of this movement. To Dr. E. G. Hirsch, Professor Shailer Mathews and the editor of UNITY is entrusted the Chicago share of this responsibility. We will work, watch and wait for results.

On the day following the organization of this Union, a body of men no less comprehensive in its formation, some fifty strong, gathered at 10:30 a. m. in one of the parlors of the Astor House, in response to an invitation from the Hon. Andrew D. White and Joseph Choate, Esq., the chairmen respectively of the American delegation to the First and Second Hague Conferences. This company of educators, jurists, business men and ministers were gathered for the purpose of advancing in every way possible the arrangements for the Third Hague Conference, which, according to the wish of the previous conferences, is due in 1915. At this meeting, which was called to order by Oscar Strauss of the New York Peace Society, it was confidently and joyously announced that the officials at Washington had anticipated the wishes of the company, and that preliminary steps were already under way. Fitting resolutions were passed and a smaller committee was appointed to co-operate in every practical way with the Department.

It was the privilege of UNITY to be represented at both these meetings by its senior editor. These meetings could not add to the commitment of UNITY to the cause of peace, but it is to be hoped that it will enrich its columns in these directions.

May it quicken this war against war into more wisdom and greater courage than ever before.

THE WAR-MAKERS.

[*From "Everybody's Magazine" for February.*]

Around a shining table sat
  Five men in black frock-coats;
And what their sin was, none could say;
For each was honest after his way,
Tho' one man held ten thousand shares,
  And one man wanted votes.

One was the friend of a merchant prince,
  One was the foe of a priest;
One had a brother whose heart was set
On a gold star and an epaulette,
And—where the rotten carcass lies
  The vultures flock to feast.

But—each was honest after his way,
  Lukewarm in faith, and old;
And blood, to them, was only a word,
And the point of a phrase their only sword,
And the cost of war, they reckoned it
  In little disks of gold.

They were cleanly groomed. They were not
      to be bought.
  And their cigars were good.
But they had pulled so many strings
In the tinseled puppet-show of kings
That, when they talked of war, they thought
  Of sawdust, not of blood;

Not of the crimson tempest
Where the shattered city falls.
They thought, behind their varnished doors,
Of diplomats, ambassadors,
Budgets, and loans, and boundary lines,
Coercions and recalls;

Forces and Balances of Power;
Shadows and dreams and dust;
And how to set their bond aside
And prove they lied not when they lied,
And which was weak, and which was strong,
But—never which was just.

Yet they were honest, honest men.
Justice could take no wrong.
The blind arbitrament of steel,
The mailed hand, the armored heel,
Could only prove that Justice reigned
And that her hands were strong.

For *they* were strong. So might is right,
And reason wins the day.
And if, at a touch on a silver bell,
They plunged three nations into hell,
The blood of peasants is not red
A hundred miles away.

But if one touch on a silver bell
Should loose, beyond control,
A blind, immeasurable flood
Of lust and hate and tears and blood,
Unknown, immeasurable powers
That swept to an unseen goal,

Beyond their guidance for one hour,
Beyond their utmost ken,
No huddled madman, crowned with straw,
Could so transgress his own last law—
So a secretary struck the bell
For these five honest men.

—*Alfred Noyes.*

By Permission of Frederick A. Stokes Co.

Presentation Address of Mr. Carnegie to the Trustees of the Church Peace Union

FOUNDED BY ANDREW CARNEGIE

New York, February 10, 1914.

Gentlemen of many religious bodies, all irrevocably opposed to war and devoted advocates of peace:

We all feel, I believe, that the killing of man by man in battle is barbaric and negatives our claim to civilization. This crime we wish to banish from the earth; some progress has already been made in this direction, but recently men have shed more of their fellows' blood than for years previously. We need to be aroused to our duty and banish war.

Certain that the strongest appeal that can be made is to members of the religious bodies, to you I hereby appeal, hoping that you will feel it to be not only your duty but your pleasure to undertake the administration of two millions of dollars five per cent bonds, the income to be so used as in your judgment will most successfully appeal to the people in the cause of peace through arbitration of international disputes; that as man in civilized lands is compelled by law to submit personal disputes to courts of law, so nations shall appeal to the court at the Hague or to such tribunals as may be mutually agreed upon, and bow to the verdict rendered, thus insuring the reign of national peace through international law. When that day arrives, either through such courts of law or through other channels, this trust shall have fulfilled its mission.

After the arbitration of international disputes is established and war abolished, as it certainly will be some day, and that sooner than expected,—probably by the Teutonic nations, Germany, Britain and the United States first deciding to act in unison, other powers joining later,—the trustees will divert the revenues of this fund to relieve the deserving poor and afflicted in their distress, especially those who have struggled long and earnestly against misfortune and have not themselves altogether to blame for their poverty. Members of the various churches will naturally know sufferers well, and can therefore the better judge. As a general rule, it is best to help those who help themselves, but there are unfortunates from whom this cannot be expected.

After war is abolished by the leading nations, the trustees by a vote of two-thirds may decide that a better use for the funds than those named in the preceding paragraphs have been found, and are free, according to their own judgment, to devote the income to the best advantage for the good of their fellowmen.

Trustees shall be reimbursed for all expenses incurred in connection with their duties as trustees, including traveling expenses, and to each annual meeting expenses of wife or daughter.

Happy in the belief that the civilized world will not, cannot, long tolerate the killing of man by man as a means of settling its international disputes, and that civilized man will not, cannot, long enter a profession which binds them to go forth and kill their fellowmen as ordered, although they will continue to defend their homes if attacked, as a duty, which always involves the duty of never attacking the homes of others.

I am, Cordially yours,

(Signed) ANDREW CARNEGIE.

THE TRUSTEES OF
The Church Peace Union
Founded by Andrew Carnegie

(PRINTED ALPHABETICALLY)

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BY-LAWS OF THE ASSOCIATION.

(Adopted February 10, 1914.)

ARTICLE I.

THE TRUSTEES.

Section 1. Pending the incorporation of the trustees, the business of the Trust shall be conducted by the trustees as an incorporated association, and shall be managed and controlled by the board of trustees, which shall consist of twenty-eight members, who shall hold office continuously and not for a stated term.

The name of the association shall be "The Church Peace Union."

Sec. 2. Vacancies in the board of trustees shall be filled by the trustees, by ballot, by a vote of two-thirds of the trustees present at a meeting.

Sec. 3. No trustee shall receive any compensation for his services as such, but may be compensated for services rendered in some official capacity and shall be reimbursed for expenses occurred in attending meetings or in the performance of his duties.

ARTICLE II.

MEETINGS.

Section 1. The principal office of the association shall be in the city of New York, state of New York. The annual meeting of the board of trustees shall be held on the second Thursday in December in each year.

Sec. 2. Special meetings of the board may be called by the executive committee at such place as the committee shall determine, by notice served personally upon or mailed to the usual address of each trustee, twenty days prior to the meeting, as the names and addresses of such trustees appear upon the books of the association.

* * * * *

ARTICLE III.

OFFICERS.

Section 1. The officers of the association shall be a president and a vice-president, who shall be elected from the members of the board by ballot annually. There shall also be a secretary elected from the members of the board, who shall serve during the pleasure of the board, and a treasurer, who may or may not be a member of the board, who shall be elected by the board and serve during the pleasure of the board.

* * * * *

ARTICLE V.

THE SECRETARY.

Section 1. The secretary shall be the chief administrative officer of the association and, subject to the authority of the board and the executive committee, shall have immediate charge of the administration of its affairs and of the work undertaken by it or with its funds. He shall devote the major part of his time to the association and shall receive such salary as the trustees may deem proper. He shall prepare and submit to the board of trustees and to the executive committee plans, suggestions and recommendations for the work of the association, shall carry on its correspondence and generally supervise the work of the association. He shall sign and execute all instruments in the name of the association when authorized to do so by the board of trustees, or by the executive committee, or the finance committee. He shall countersign all checks, orders, bills or drafts for the payment of money, and shall perform the usual duties of a secretary and such other duties as may be assigned to him by the board or the executive committee.

Sec. 2. He shall be the legal custodian of all property of the association whose custody is not otherwise provided for. He shall submit to the board of trustees, at its annual meeting, a written report of the operations and business of the association for the fiscal year, with such recommendations as he shall approve.

Sec. 3. He shall act, ex officio, as secretary of the board of trustees and of the executive committee, and shall have custody of the seal and affix the same when directed so to do by the board, the executive committee or the finance committee.

Sec. 4. An assistant secretary may be appointed by the executive committee to perform the duties or exercise the powers of the secretary, or some part thereof.

ARTICLE VI.

THE TREASURER.

Section 1. The treasurer shall have the care and custody of all funds and property of the association as distinguished from the permanent invested funds and securities, and shall deposit the same in such bank, trust company or depository as the board of trustees or the executive committee shall designate, and shall, subject to the direction of the board or the executive committee, disburse and dispose of the same, and shall perform the usual duties incident to the office of treasurer. He shall report to each meeting of the executive committee. He shall keep proper books of account of all moneys or disposition of property received and paid out on account of the association, and shall exhibit the same when required by the execuive committee, the finance committee or any officer of the association. He shall submit a report of the accounts and financial condition of the association, and of all moneys received or expended by him, at each annual meeting of the association. He may be required to give a bond for the faithful discharge of his duties, in such sum as the executive committee may require.

Sec. 2. An assistant treasurer may be appointed by the executive committee to perform the duties and exercise the powers, or some part thereof, of the treasurer. Such assistant treasurer may be either an individual or a corporation, who may in like manner be required to furnish a bond.

ARTICLE VII.

THE EXECUTIVE COMMITTEE.

Section 1. There shall be an executive committee, consisting of the president, the secretary and seven other trustees elected by the board by ballot for a term of three years who shall be eligible for re-election. The members first elected shall determine their respective terms by lot, two to serve three years, two to serve two years and one a single year. A member elected to fill a vacancy shall serve for the remainder of the term.

Sec. 2. The executive committee shall, subject to the authority of the board, and when the board is not in session, exercise all the powers of the board in the management, direction and supervision of the business and the conduct of the affairs of the association. It may appoint advisory committees, or agents, with such powers and duties as it shall approve, and shall fix salaries of officers, agents and employes.

Sec. 3. The executive committee shall direct the manner in which the books and accounts of the association shall be kept, and shall cause to be examined from time to time the accounts and vouchers of the treasurer for moneys received and paid out by him. Such committee shall submit a written report to the board at each meeting of the board, and shall submit an annual report to the annual meeting of the board.

Sec. 4. Whenever any vacancy shall occur in the executive committee or in the office of secretary or treasurer, or in any other office of the association by death, resignation or otherwise, the vacancy shall be filled by appointment by the executive committee until the next annual meeting of the board of trustees.

Sec. 5. A majority of the executive committee shall constitute a quorum.

ARTICLE VIII.

FINANCE COMMITTEE.

Section 1. The finance committee shall consist of three trustees to be elected by the trustees by ballot annually.

Sec. 2. The finance committee shall have custody of the

permanent invested funds and securities of the association and general charge of its investments, and shall care for, invest and dispose of the same subject to the directions of the board of trustees and of the executive committee. It shall consider and recommend to the board from time to time such measures as in its opinion will promote the financial interests of the association, and shall make a report at each annual meeting of the board.

Pending incorporation the title to the permanent invested funds and securities of the association, as well as the custody thereof, shall be vested in the finance committee in trust for the association.

ARTICLE IX.

TERMS OF OFFICE.

The terms of office of all officers and of all members of committees shall continue until their successors in each case are appointed.

ARTICLE X.

FINANCIAL ADMINISTRATION.

Section 1. The fiscal year of the association shall commence on the first day of January in each year.

Sec. 2. The executive committee, prior to the annual meeting in each year, shall cause the accounts of the association to be audited by a skilled accountant, to be appointed by the president, and shall submit to the annual meeting of the board of trustees a full statement of the finances and work of the association, and shall mail to each member of the board of trustees a detailed estimate of expenses and requirements for appropriation for the ensuing fiscal year, thirty days before the annual meeting.

Sec. 3. The board of trustees at the annual meeting in each year shall make general appropriations for the ensuing fiscal year, and may make special appropriations from time to time.

Sec. 4. The securities of the association and other evidences of property shall be deposited under such safeguards as the trustees or the executive committee shall designate; and the moneys of the association shall be deposited in such banks or depositories as may from time to time be designated by the executive committee.

ARTICLE XI.

These by-laws may be amended at any annual or special meeting of the board of trustees by a majority vote of the members present, provided written notice of the proposed amending shall be personally served upon, or mailed to the usual address of, each member of the board at least twenty days prior to such meeting.

War Not Inevitable

Because war has done its work in the past, it is not to be accepted as inevitable. The intelligence of men has the privilege to obviate war at any time. All the forces of nature are at man's disposal, to be used by him as he sees fit, with the everlasting proviso that in the use of them he must comply with universal law. The right and natural way for governments is to establish freedom regulated by justice. In the absence of this natural course, revolution or war strikes the balance. That war has established equilibrium many times in the past makes it neither more desirable nor more justifiable, so far as man is concerned, than the explosion of a steam boiler, which does the same thing. We do not take the explosion as inevitable because it happens. We conclude rightly to use better and stronger materials to secure a sufficient margin of safety. If a bridge falls because of a defective member used in its construction, we have no reason to believe that all bridges must likewise fall in the future. The occurrence only suggests that the laws of nature must be complied with. When man consents to be guided by justice, wisdom and moderation, he will be able to obviate war.

Robert Stanley Bennett.

A GREAT CITIZEN

The Life of Gerrit Smith

BY

CHARLES EDWIN PERKINS

CHAPTER III.—*Continued.*

A BLACK HEROINE.

Jan. 22, 1858. Mrs. Harriet Tubman comes this a. m. She is a very remarkable woman. She escaped from slavery eight years ago. She has gone back since into the land of slavery eight times and helped away some forty slaves. 25. Harriet leaves this a. m. She left upon our minds the strong impression that she is a very noble woman.

John Brown gave to Harriet Tubman the title, "General" Tubman, and declared of her that she was "one of the best and bravest persons on this continent." On any question of bravery, John Brown was certainly a competent judge. Harriet is living at this date, 1912, and at an age approaching a hundred, at her humble home in Auburn, N. Y.[9] She is a pure black. Her parents were slaves, but were man and wife. Her birthplace was the eastern shore of Maryland. About 1844 she was married to John Tubman, a free negro. When somewhat above thirty years old, learning she was to be sold, she started for the North and freedom. Having made her escape and earned a little money, she went back to slavedom to rescue her kindred. Her husband, she learned, had taken another wife. In various expeditions she brought away her brothers and sisters, and her aged father and mother. Eleven journeys as a rescuer she made to the South after the visit to the Peterboro mansion noted above in the paragraph from Mr. Smith's diary. In these nineteen forays on slaveholders she conducted to freedom more than 300 bondmen, women and children, most of them to Canada. "I never lost a passenger," she asserted, with pardonable pride.

The story of adventure which those nineteen expeditions cover would furnish a chapter, nay, a volume, of thrilling interest. Many of her escapes from capture were literally by hair's breadth. She explains them all, however, as providential. That she was directly guided, piloted and protected by the Divine powers, is a belief as firmly entrenched in her own mind, as belief in her existence.

During the Civil War she served as nurse in field hospitals, and as a scout and guide for various Federal expeditions. Her work was freely given. Her dark skin housed as great and generous a soul as ever animated the noblest patriot in the annals of the white race. Indeed, Harriet not only toiled without pay in the Federal service, she actually furnished her own subsistence.

In the old slavery days the name bestowed upon this black heroine by the people of her own race was "Moses," because she had led so many of her people "out of Egypt." As Moses she was known all over the South among the negroes. Indeed, few knew her by any other name.

Harriet had no education in books. Miss Anne Fitzhugh Miller related to the writer this incident connected with one of her frequent visits to Peterboro. Harriet asked "Miss Nanny" to read a passage from the Bible to her. The little girl, not know-

[9] Harriet died in March, 1913.

which the black women answered: "Oh honey chile, I can't read dem little black specs; I reads *men!*"

In the slavery years this remarkable woman counted among her friends and helpers practically all of the more prominent abolitionists of the eastern United States. Many notices of her appearance at Peterboro are contained in Mr. Smith's diary. She was always welcome at the great house. Mrs. Miller succeeded to the friendship of her parents for Harriet, and her daughter grew up to feel that Harriet was ing Harriet's ignorance of letters, said to her: "Why don't you read it for yourself, Aunt Harriet?" To one of her charges. Miss Miller visited her frequently, and the last piece of work from her pen was a sketch of the black heroine's life for the *American Magazine*. Among those who mourned Miss Miller's sudden death, it is safe to say that the sorrow of none was more sincere than that of Harriet Tubman.

SOJOURNER TRUTH; AN ANECDOTE.

Sojourner Truth, the "Libyan Sybil," as Mrs. Stowe entitled her, also was a visitor at the Gerrit Smith home. Under date of December 2, 1868, the diary records: "Sojourner Truth comes this evening." On this occasion she spent ten days at the mansion, speaking on Sunday in the Free Church. Like Harriet Tubman, she was a full-blooded African, like her she was wholly illiterate, and like Harriet, too, she possessed a mind of great originality and keenness. Sojourner was gifted with remarkable oratorical abilities, and was an effective public speaker. An anecdote connected with a meeting in Rochester, in the years before the war, gives a good idea of her quickness of wit.

The meeting was held in the old Corinthian Hall. There was great popular prejudice against "nigger" speakers, and a good deal of difficulty was experienced in securing a white citizen to preside. At length a Presbyterian minister accepted the honor, though with hesitancy, and the program proceeded. After the negress had spoken at some length, it was thought best to open the meeting for other speakers, and invitation was extended to any in the audience interested in the anti-slavery cause to take the platform. For an embarrassing interval no one responded. Finally, after considerable urging, a young lawyer of the city came forward. A tremendous thunderstorm was raging; and as the man climbed to the stage he explained that he was not there by his own volition, but at the request of friends who thought it a pity that nobody should respond to the urgent invitation that had been given from the platform. And then, in an attempt at humor, he added that he was not sure but the thunder and lightning was an indication of heaven's displeasure at his action.

At this point Sojourner Truth rose, straightened herself to her full height, and pointing her long, bony finger at the young lawyer, said, in the deep, austere tones which characterized her "speaking" voice:

"Don't you be afeared, sonny; 'taint noways likely the great God of heaven and earth ever hearn tell of you!"

FREDERICK DOUGLASS.

For a quarter of a century Frederick Douglass was among Peterboro's frequent guests. Gerrit Smith was one of his staunchest friends and supporters, holding the talented ex-slave in high esteem for his character, courage, strength of will and great intellectual abilities. The negro's attachment to his white friend, in return, was strong and ardent. It is feelingly expressed in this letter which he wrote to Mrs. Miller on learning of her father's death. It is a noble utterance as the reader will admit:

Detroit, Mich., Jan. 1, 1875.

My Dear Mrs. Miller:—

The sad news came to me while in Canada. With you and your dear circle I sincerely mourn. Your dear, noble father was good to all suffering people, but to none more than to mine. I know the vanity of words at such a moment. Sorrow is its own solace; mourning is its own best comforter; and yet, in thinking of this event, which must come to all, there is consolation. The life now closed in earth was full of all that is best, and wonderfully complete. I see no waste places in it. Some of his best utterances came within a few weeks of his death. I can well understand the cheerfulness of the hours just preceding his last years of life. His latest circulars were full of the eloquence and fervor of his youth. His last efforts were for the rights of my people. Like the lamented Charles Sumner, he was content with nothing less than equal rights for us and for all. His memory will be precious to all, and forever.

That I ever knew him, ever looked into his clear, benignant eyes, ever heard his deep, sonorous voice and listened to his wise and humane teachings, I shall esteem among the highest privileges of my life. Heaven help you and help us all in this sad hour. I think of you, your dear mother and your brother Green, and all your dear circle.

While we mourn that the loved and honored one was taken so soon, let us also be grateful that he was permitted to remain to bless the world so long.

Pardon this broken utterance. I would make one in the long procession who follow in spirit the dust of your dear departed father to its last resting place.

You know what he was to me in the darkest hours of my life and what he was to my race; and this knowledge must plead my apology for this note.

Yours truly,

FREDERICK DOUGLASS.

To Mrs. Elizabeth Smith Miller.

CHAPTER IV.

LABORS AND DIFFICULTIES OF A PHILANTHROPIST.

The modern multi-millionaire philanthropist has reduced the business of giving to a system. He does not see, with his own eyes, the applicants for his bounty, save in the rarest instances; nor does the deluge of letters asking help fall into his own hands. He gives, too, mainly, if not wholly, in great sums to great causes. Dispensing of small largesses is wholly out of his line.

And—he is never reduced to an empty pocketbook.

In these respects the offices of Gerrit Smith as a philanthropist, offer striking contrasts. He considered personally the immense number of applications for help that came to him, whether through visits or by letter. Requests by letter he answered, usually by his own hand. He never had a private secretary. While he made many gifts running into the thousands of dollars,—some, as in his immense donations of land, into the hundreds of thousands in the aggregate—he made many more of lesser amounts, and hundreds in sums ranging from twenty-five dollars down to two dollars. And he sometimes gave until literally, he had nothing more, in ready means, to give.

Gerrit Smith was, in the line of his business, a very hard-working man. Certain of his philanthropic projects, as in the bestowing of small farms upon 3,000 poor and worthy blacks of New York state, and five hundred poor and worthy white men, and of fifty dollars each to 500 poor and worthy white women (these gifts to women being accompanied by advice to buy lands with the money), involved for himself

an immense amount of labor. Thus we find him writing in his Diary:

Sept. 6, 1846. My labors in the office have been very great since my return home, 11th of last month. Two thousand of the three thousand deeds of land which I have undertaken to give to my colored brethren are completed, excepting that all are not filled up with the names of the grantees. The making out of these deeds and the entering of them in my books after comparison, which we have gone through, has altogether been a very heavy work for my clerks and myself, especially for myself, suffering as I do, more or less pain every day.

(*To be continued.*)

The New Emancipation

Its method is not magic; but functional, ethical movement.

The opposite of the functional or experimental method is the magical, prevalent among all primitive peoples. Their wise men used enchantment which survived in alchemy, astrology, and—aristocracy. It still exists, though waning, in the notion of a ready-made ideal "beyond" that patient analysis of specific situations in which alone human values can be tested. The functional, or common life-process movement furthers the new emancipation from magic.

From primitive Fate-myth to the fathers of philosophy, the Malthus doctrine of deficit seems true. In contempt of labor "the wise few" kept slaves, represented wants and needs as evil, and ultimate good as an abstract ideal. The wise few Greeks understood but despised, for certain reasons, the functional or experimental method, which means that a purely abstract ideal is worthless. But the world has moved forward in twenty-five centuries. In modern times the application of natural forces to the creation and satisfaction of desires is held to be man's chief discovery. It exalts labor, and ennobles want as the root, instead of blight, of progress. The Darwinian view of life as functional finds "the dignity of the world-drama" in modern industry, making, for the first time on earth, the dawning age of surplus for all, possible, if not inevitable.

Hence the importance of functional, social, democratic ethics in politics to liberate the needy from the old "overhanging fear"—to ampler living. We now consider three or four senses in which the ethical meaning of democracy, political history, legislative ideals, and industrial freedom should be recognized as functional. Incidentally, we cite Japan to show that functional and democratic ideals are feasible even in a monarchy.

I. Democracy should be recognized as ethical and functional in the sense of consciously developing the powers and capacities of each by all.

"It is a feature of today that genetic or social ethics should be at the basis of political democracy." The world wide democratic movement is not a demand for uniformity and equality of personal qualities, but for reciprocal service and *objective* equality; for instance, equality of opportunity and economic freedom in the evolution of the diversity of human gifts and social functions. As Giddings remarks: "The goal of mankind is not in leveling nor in a super-man" or supernation; it is the evolution of a super-mankind. The outward conditions must be just and stimulating. To create such conditions is the great function of democracy." This is not visionary but natural. The hand needs the eye. There is now complete reciprocity in the ocean commerce between Japan and America. Titles of distinction are conferred, in Japan, upon business men who serve as real social functions. Our own mental and moral progress as a nation is largely a function of the physical foundations of its daily life-process. Socially and politically, from family to world-politics, the democratic relation of the individual is that of a function in the human, organic, procession of life. No credit business can long endure except upon a basis of democracy in the sense of confidence in a multitude, who are economic functions of each other, worthy of mutual trust.

II. Political institutions as well as natural history, should be recognized as functional and ethical, in the sense of co-operant in a progressive struggle for better life.

Among the first to correct the Greek notion of a static ideal by the relativity of all political institutions to human need was Montesquieu in the eighteenth century. But in general, prior to Darwin, as Seager affirms, human nature and human institutions were thought of as relatively fixed. A change from the absolutist temper of the older political economy is seen in the fact that economists have dropped the dogma of legislative non-interference in labor problems; and is also observed in their general agreement that the worker is entitled to the full equivalent of his product; and that ethics should contribute to the progress of industrial society Hence, the professor of politics in Columbia University maintains that the evolution of politics has been a functional process, and that the progress of biological studies has led economic and political students to think of human nature and social institutions as undergoing a gradual evolution.

And this is not mere theory. In medicine and surgery, e. g., the government of Japan does not stick to fixed and static ideals; but just as Aristotle visited various countries in his study of ethics as social and civic, so the Japanese utilize such means as have been experimentally tested by other nations. So generally in the Occident, in the "divine comedy of medicine" functional "ethical preparations" have supplanted white magic as well as the old black art.

III. The great factors in modern means of living suggest the same point as the preceding, relative to legislative ideals. These norms must be functional as opposed to static. The biological standards,—efficiency, survival, and harmony—are evolutionary terms.

Steam and electricity, resulting in the enlargement of science, art, industry—especially food production—commerce, local and international law, are evolving a new evolutionary and functional philosophy. Said Woodrow Wilson, in substance: "To be true to the spirit of the statesmen of 1787, our legislators must consider present need instead of the witchcraft of static political creed." A reactionary tendency, in one respect, is seen in the present German Emperor, in the recent Schumm-Sambeth case, distinctly favoring duelling because *the special class code* must be protected in this way. The existence of a vastly greater class, than the German army, and without land, tools, houses, or certain employment but increasing interdependence, is a new occasion in history that suggests a new abolition of class legislation while the cost of living increases and working men *and women* require functional legislation more urgently than ever, not static and obsolete abstractions.

Of course there is no fixed, functionally ethical formula. From the industrial movement of our age, however, may be deduced this general ethical postulate:—An individual or institution must find its own furtherance in that which promotes the common welfare. This is not impracticable; and is our pressing problem. It is realized, here and there, when model tenement houses illustrate philanthropy and pay five per cent; or when an American corporation "finds a profitable investment in a Japanese industry whose product is sold by the Japenese to the advantage of all concerned." Said Ex-premier Okuma: "We expect our people to help those they go among as much as they help themselves."

IV. Our primary political problem is the functionally ethical question of eugenics and euthenics, health and food: how thereby to bestow, educationally and otherwise, increasing industrial freedom for true social functioning. The new emancipation means *that* freedom which is self-realization through reciprocity.

The necessity, among us, of a reconstructive social and political conscience appears most imperatively in the fact that "social vice" diseases are now more ruinous among white than Oriental races. Moreover, the Japanese are not menaced with an increase of defectives, as we are, due partly to our lack of proper eugenic legislation. Defective children are guarded in Massachusetts, until twenty-one years of age, and then surrounded by temptation to breed without restraint.

In the words of Professor Marshall, the urgent question for present political parties to heed is this: Is it "really impossible that all should start in the world with a fair chance of leading a cultured life, free from the pains of poverty (I add, preventable disease), and the stagnating influence of excessive toil?" Greater than the emancipation by Washington and Jefferson, or by Lincoln and Sumner, will be the twentieth century industrial emancipation of all classes and both sexes,—"not identity of function but equality of right"—and emancipation is not magical, but functional; i. e., by responsible, specific examination; and intelligent, social, experimental, action in response to the changing demands of ever-evolving situations.

CLARENCE GREELEY, PH. D.
20 *N. Ashland Blvd., Chicago.*

HAD LINCOLN LIVED.

Had Lincoln lived
How would his hand, so gentle yet so strong,
Have closed the gaping wounds of ancient wrong;
How would his merry jests, the way he smiled,
Our sundered hearts to union have beguiled;
How would the South from his just rule have learned
That enemies to neighbors may be turned,
And how the North, with his sagacious art,
Have learned the power of a trusting heart;
What follies had been spared us, and what stain,
What seeds of bitterness that still remain,
Had Lincoln lived!

With Lincoln dead,
Ten million men in substitute for one
Must do the noble deeds he would have done;
Must lift the freedman with discerning care,
Nor house him in a castle of the air;
Must join the North and South in every good,
Fused in co-operating brotherhood;
Must banish enmity with his good cheer,
And slay with sunshine every rising fear;
Like him to dare, and trust, and sacrifice,
Ten million lesser Lincolns must arise,
With Lincoln dead!

—Amos R. Wells.

THE SUNDAY SCHOOL

The Apocryphal Period of Jewish Literature

A YEARS WORK

In the study of the Blank Leaf between the Old and New Testaments as given by Jenkin Lloyd Jones in his Classes of Religion.

1913-1914

Prepared for UNITY by Miss May Johnson and Mrs. William Rothman

II.

Alexander the Great

356 B. C.-323 B. C.

Hebrew Thought Meets Greek Culture

TEXT: *I had rather excel others in the knowledge of what is excellent, than in the extent of my power and dominion.* *—Alexander the Great.*

Much of what we have achieved in the way of permanent civilization is easily traceable to a dual source. We are the direct children, spiritually and mentally, of Israel and Athens, of the Jew and the Greek, of Father Abraham and Mother Helen. We need to saturate our minds with the Greek message, and to remember that we are dealing with spiritual subjects, intimately connected with our spiritual welfare and culture, as well as valuable intellectual interests, an ignorance of which is not justifiable.

Greece is about half as big as the state of New York, a bit of land rough and irregular as a piece of crumpled paper, rugged and ragged. This little piece of ground gave to the world Alexander, and the most beautiful, and scholars tell us, still the most masterful of languages, the Greek.

Greece gave us Sokrates, who has a place among the seven great teachers of the world; gave us at least four great poets, Æschylus, Sophocles, Euripides and Aristophanes; gave us the two great schoolmasters of the world, students both of them of Sokrates—Plato, the great idealist, the philosopher whose thought ever since has tutored philosophers, and Aristotle, the first scientist, whose steps all scientists have been glad to follow.

There is something fine in the story of King Philip, who congratulated himself that he had lived at the time of Aristotle, that he might find a teacher fit to instruct his son how to be a worthy prince. When King Philip fell by an assassin's blow, Macedon, the territory just north of Greece, had come into power under his dominance. Greece politically was waning, fading off the map. Macedonia was trickling down and overflowing and finally overwhelming Greece. It was just as Philip was getting ready to turn eastward, facing Egypt and all it meant, facing the territory of Asia Minor and on, that he met his death. The boy Alexander, only twenty, already on the battlefield helping his father push his lines eastward, and having won fame as a general, assumed command and started on the campaign, the details of which are fortunately available. The Persian Empire covered a vast territory, and at that time was probably moving a force forward toward Greece. Alexander encountered the Persians soon after landing on Asiatic soil, at Granicus (May, 334 B. C.), traveled along the northern shore of the

Mediterranean, took Sidon and then Tyre, it taking him seven or eight months to capture the latter fortress. From thence he went to Gaza, where was another siege of two months. Thence to Memphis to pay his respects to the Egyptian divinities, while there laying the foundation of the new city. He is said to have founded some seventy-six cities, naming thirty of them after himself. Perhaps only one of them stayed long enough to get into history.

The founding of Alexandria gives a pretty story, a side light upon the life of this marvelous man. He had found what seemed a good site, but in the night as he slept a line from his favorite Homer came to him:

> An island lies where loud the billows roar,
> Pharos they call it, on the Egyptian shore.

He took the dream as an omen that the city should be founded on the Island of Pharos. This incident indicates the intellectual life of the man. He always slept with a copy of Homer's "Iliad" under his pillow and when a particularly precious cabinet was captured by his army and brought to him, and the question asked what use it should be put to, it being such a beautiful thing, Alexander answered: "It will do to carry my copy of the 'Iliad.'"

His story is one of the most pathetic I know of in biography. A child of genius, put at the storm center of the world, given the highest training that the world had to offer, a pupil of Aristotle, which says much, the product of strict discipline and himself a marvelous disciplinarian, starting out to conquer the world, enjoying thirteen years of dominion over the then known world, and dying at thirty-three as a result of a drunken bout.

The world unites in calling Alexander "The Great." I do not know how to adequately interpret him as he stands in the light of history, but it is hardly too much to say that Alexander did for the political life of man something a little like that which Jesus did for the spiritual life. He completed a reorganization, a rearrangement, a new scale of values, a re-forming of the map of the world.

The classic biographer of the world is Plutarch. In "Plutarch's Lives" the story of Alexander is delightfully told. Plutarch lived in the first century B. C., probably contemporary with Jesus. The year of his death is put at 60 A. D., about three hundred years after Alexander died, and Alexander had not grown any smaller by the lapse of centuries after his death. Plutarch was full of Greek lore and learning and has given us in twenty pages the most available story of Alexander. He has told us how Alexander first won his father's affection and the admiration of the court. The colt Bucephalus, which a neighboring general had offered to the king, proved entirely unmanageable, but the little boy Alexander said it was a shame to lose so good a horse, that the colt could be broken. So he was allowed to try his hand. He tenderly turned the colt from his own shadow, from which he shied, and waiting his opportunity vaulted on his back, and as soon as he had the reins well in hand, gave him the road, and in due time the colt came back docile and conquered. The father burst into tears, kissed the boy and said: "Yours is a great destiny."

The story of how he pushed his line clear to the banks of the Indus and constructed boats to go down the river to the sea is a thrilling one. Tradition said that that river flowed into the sea, meaning in that classic time the "Big Waters," the illimitable, the great waters beyond all knowledge and all limits. He wanted to see the sea. Then he wanted to push his army forward into India, to the Ganges, of which tradition and mythology had taught him.

When the army must needs go through Jerusalem, he respected the Jewish prejudices and made a circuit, because the Jews held the Temple as the home of deity. Whenever he conquered a king he married his daughter so as to interlock the new kingdom with the old. Of course he had many favors to grant these half princes and conquered kings. The "Old Guard" finally said they would go no farther. They felt the Greeks were being neglected, the upstart Asiatics were being favored. They refused to go, and then came the awful march across the desert and back toward Babylon, the base of supplies—an earlier "March from Moscow." Something like the horrible experience of Napoleon's campaign in Russia happened to Alexander's army, only a remnant of which survived the return through the awful desert.

When he did strike a prosperous country there followed the wild round of dissipation described by Plutarch. A raised platform was built, 25 or 30 feet high, large enough for forty or fifty people to stand or sit upon, the whole on wheels, drawn by horses, and as they rode the conquerors ate and drank and caroused. In one of these drinking contests a fever struck Alexander. Still he kept his forces going and issued his commands. But the fever grew worse. When, in three or four days, he was unable to leave his bed, the "Old Guard" forgave everything and only remembered their great commander and overpowering the guards they filed by his bedside, glad if the slightest token of recognition came. While they were passing someone asked: "To whom do you bequeath the crown and scepter?" He answered: "Give it to the strongest."

Another of these classic stories is told by Benjamin Ide Wheeler, president of the California University, who has written vividly, and presumably accurately, a life of "Alexander the Great," in the series "Heroes of the Nations." When at Corinth the young king must needs visit Diogenes. He found him basking out of doors in the sunshine. He introduced himself by saying: "I am the king," and the response was: "I am Diogenes." "Is there anything I can do for you?" said the king. "Yes, if you and your troops will please get from between me and my sunlight."

It is said that when Alexander journeyed along the Indian Ocean he had in the army a thousand picked men detailed to gather specimens for Aristotle, such as clams, insects, birds, flowers, etc.; anything curious and interesting unknown to the Greeks and Macedonians was to be taken back to Aristotle.

When we find an Alexander who will live up to the standards of as great a tutor as Aristotle, and in his great power and prosperity stand by the precepts which enlisted him in youth, then we will have such a man as the world has not yet seen.

QUESTIONS.

(1) What teachers, poets or philosophers can you name whom Greece has given to the world?

(2) Give an incident illustrating the intellectual life of Alexander.

(3) In what ways did Alexander show wonderful tact in dealing with conquered peoples?

(4) How did Alexander contribute to science?

(5) How has Alexander's career affected the world?

THE HOME

Helps To High Living

CONTRIBUTIONS TO THIS DEPARTMENT SHOULD BE SENT TO MISS KATHERINE JONES, THE WINDERMERE, 1614 E. 56TH ST., CHICAGO.

SUN.—Love looks not with eyes, but with the mind;
And therefore is winged Cupid painted blind.
—Shakespeare.

MON.—O, my luve's like a red, red rose
That's newly sprung in June;
O, my luve's like the melodie,
That's sweetly played in tune.
—Burns.

TUES.—Come live with me, and be my love;
And we will all the pleasures prove
That hills and valleys, dales and fields,
Woods or steepy mountain yields.
—Marlowe.

WED.—In peace, Love tunes the shepherd's reed:
In war, he mounts the warrior's steed;
In halls, in gay attire is seen;
In hamlets, dances on the green.
Love rules the court, the camp, the grove,
And men below and saints above;
For love is heaven, and heaven is love.
—Scott.

THURS.—Ah, how sweet it is to love!
Ah, how gay is young Desire!
And what pleasing pains we prove
When we first approach Love's fire!
Pains of love be sweeter far
Than all other pleasures are.
—Dryden.

FRI.—My true love hath my heart, and I have his,
By just exchange one for another given:
I hold his dear, and mine he cannot miss,
There never was a better bargain driven:
My true love hath my heart, and I have his.
—Sidney.

SAT.—But there's nothing half so sweet in life,
As love's young dream.
—Moore.

St. Valentine's Day

Did you know that the celebration of St. Valentine's Day began centuries ago? To be exact, in A. D. 270. The history connected with the myths of this story are interesting and show how times and ideas change.

St. Valentine was a bishop or pope of Rome who stood steadfast to the faith during the Claudian persecutions.

Because of this faith he was thrown into jail and cured the jailor's daughter of blindness—so the story goes. So for this kindness on the part of St. Valentine he was beaten and beheaded. It is interesting to state that in Rome one may to-day see the Porto del Popolo or Porta Valentine named in honor of this saint.

But historians claim that the honor of the day we celebrate is also claimed by another Valentine, a priest, who was choked to death by a fish bone on the same date, February 14, as the bishop was martyred. It would be a surprise to either to learn that they were a lover's saint, but even this may have compensations, for Charles Lamb has spoken thus of them:

"Thou comest attended with thousands and tens of thousands of little Loves, and the air is
Brush't with the kiss of rustling wings.
Singing Cupids are thy choristers and thy precentors and instead of crosier the mystical arrow is borne before thee."

The etymologist claims that it was carelessness in speech and spelling that established Bishop Valentine as a patron saint of sweethearts and lovers, although he was in no way connected with that class of beings.

Bailey's English dictionary (1721) has this account: "Valentines—in England—about this time of the year (month of February), the Birds choose their Mates, and probably thence came the custom of the Young Men and Maidens choosing Valentines, or special loving friends, on that Day."—*Marinello Magazine.*

THE PRETTIEST GIRL

We had such fun on Valentine's day
With the little girls who live over the way!
Teddy and I and Jed and Joe,
Picked out the prettiest girls, you know,
And wrote them things about "Violets Blue,
And sugar is sweet and so are you."
And only Bobby said it was mean,
I wanted to write, "The grass is green,
And so are you," and send it out
To a girl that we fellows don't care about.

But Bobby, he's queer, and doesn't go
For fun, like the rest of the chaps, you know.
Why, who do you think he chose to be
His Valentine! Now if I'd been he,
I'd rather have chosen—never mind;
But if ever you want a fellow that's queer
You'll get him in Bobby, never you fear.

You see we boys had all picked out,
As I told you, the prettiest girls about;
But Bobby said, there wasn't a girl
As pretty as his, and there wasn't a curl
On any girl's head that could half compare
With his chosen Valentine's soft brown hair.
And he said, her eyes were a whole lot bluer
Than any skies, and double the truer,
And that he was going to be her Knight
And take care of her with main and might.

He wouldn't tell us his Valentine's name
Till the Valentine's day really came,
And Mama had her's, and sister's you know
(Of course it came from sister's beau).
And Bob he told us to come ahead,
And he'd prove the truth of all he said.
And where do you think he took us boys—
Hushing us up at the leastest noise,
And making us promise not to laugh,
Nor to quizz him, nor give him any chaff?

Why he opened grandmama's door: "See there!"
He said. It was Grandmama, I declare!
Grandmama sitting and knitting away,
Sweet Grandmama with her hair so gray,
Lying all soft on her forehead in curls,
Just as pretty as any girls.
And I never noticed before how blue
Were Grandmama's eyes. It was really true
As Bobby has said, that there never were skies
One bit bluer than Grandmama's eyes.

So she was his Valentine, and he was her Knight,
And somehow we all thought that Bobby was right,
When he kissed her hand, and cried in glee,
"Dear Grandma's the prettiest girl, you see;
Of course I chose her instead of Mama;
For she I knew belongs to Papa,
But Grandpa's in heaven, so I knew
That Grandma must be my Valentine true."

The Kaibab and the Coconino national forests adjoin each other. Yet it takes from two to three days to go from one to the other across the Grand Canyon of the Colorado.

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THE FIELD

"The World is my Country, to do Good is my Religion."

THE BULARIANS IN CHICAGO

"Bulgaria" was the subject of the class in Immigration on Monday evening, February 9. Mr. Ivan Doseff, a graduate of the University of Chicago, and the director of Cornell Square playground, was the speaker of the evening. As the Bulgarians have been coming to the United States only during the past five or six years, Mr. Doseff spoke at greatest length of the conditions in his own country, and of the causes of the recent war. Into the latter we will not attempt to follow him in detail. The Greeks and Servians were, in his opinion, unfair to the Bulgarians in the division of territory, and the questions of difference are far from being settled, and may lead to renewed hostilities at any time.

The history of Bulgaria depicts a continual state of warfare. For centuries its people fought with the surrounding nations in order to keep their land and preserve their nationality. It is a story of long oppression by the Turks, struggle for freedom, final independence in 1878 and the strengthening of national spirit as the effect of historical teaching after about four hundred years of unenlightenment.

The Bulgarians are not a traveling people. They are narrow because of economic conditions. Their public highways are more or less unsafe because of robbers and brigands. Thirty-five years ago, under Turkish rule, they had no courts of law or judges. The father of a family, with his married sons and daughters living around him, exercised the only authority of judgship known among them. When the Turkish yoke was thrown off the people suddenly awoke to the pressing needs of a growing civilization. They found themselves without an organized government and destitute of schools and churches. Consequently high taxes were levied in order to pay for the upbuilding of the country. In many instances small property holders were unable to produce enough to pay these taxes and live, and eventually immigration to the United States resulted.

Thirty-five years ago there was only one Bulgarian in the United States. Through the influence of missionaries—some years later—two uncles of Mr. Doseff emigrated, and with the intention of becoming citizens hastened to acquire the language, and eventually went through Hamilton College. At the time of the St. Louis Exposition several of their countrymen came over, and finding good advantages here, remained. But, as stated, the real Bulgarian immigration began about five or six years ago.

At the present time there are between ten and fifteen thousand Bulgarians in this country, the number having been reduced by the thousands who went home a few years ago to serve in the war—and have not returned! There are, approximately, three thousand in Chicago, including about sixty or seventy women, most of whom have come the past year. The majority of Bulgarian immigrants are men of the soil, and having lived under Turkish rule are unable to read and write.

The conditions into which they first came presented many difficulties and not a few hardships; because of their ignorance of the laws and customs, and inability to speak English, they were at great disadvantage in competing with others and were naturally easy prey for exploitation. But they set themselves diligently to the study of the language and the growing Bulgarian community developed in itself a helpful spirit.

A Bulgarian Y. M. C. A. has been established for educational purposes. Mr. Doseff and his brother, who is a physician, helped them in this undertaking, which is proving a great benefit to those resident here, and its opportunities are promptly passed along to the newly arrived friends. There are also many Bulgarians who are taking advantage of the evening schools in this city. Probably about fifty per cent can now make themselves understood.

A large proportion of the Bulgarians who come to this country work either on the railroads or in the steel mills. About three-fifths are agriculturists. Some become tailors or shoemakers, although, as a rule, they do not take up the trades.

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One argument frequently used against immigration is that these foreigners send or take much money out of the country. This may be true, but according to Mr. Doseff we are not the losers thereby. We are supplied with strong, well-fed men who are willing to work at the hardest kind of labor, for instance, in our steel mills, where the conditions are such that their lives are practically used up in about three years. Again, it is the foreigners who construct our railroads, and great profits are made from their labor by Americans who should not begrudge these immigrants their hard-earned wages, and object to their sending money back to their families at home.

In conclusion, Mr. Doseff spoke of the bill providing for a literacy test for immigrants, and in agreement with other foreigners who have been heard previously by the Monday night class, felt that it would be harmful to this country. He spoke, for example, of Bulgarians who would make desirable American citizens, but who, having lived under Turkish rule, are uneducated. These would be refused admittance, while criminals and other undesirables, who had been more fortunate in the matter of education, would be let in. For these reasons more stringent laws as to health and character should be enacted, and less emphasis placed on education.

EDITH LOBDELL.

DANCING TEACHER FOR CHURCH.

Canon William S. Chase, the rector of Christ Episcopal Church in Brooklyn, has aroused discussion by sanctioning the engaging of a dancing teacher by his vestry and the Church Aid Society to instruct the young men and women of the church in the newest dances approved by the vestry and Canon Chase. Canon Chase explained that the tango and the trot will not be in the curriculum. On the other hand, the dances taught will be the very latest thing and will not revert to the old waltz. Canon Chase characterized the question of dancing as "one of the gravest social problems confronting the youth of the city." He said that it was to be expected in the progress of social life that there would be a breaking away from the old and monotonous forms of dancing. When this change came, however, there was not sufficient strength in social circles, he said, "to resist the influences of the underworld, which sought to degrade rather than to uplift dancing." Canon Chase cited a movement among Wellesley College girls, as reported in one of the college publications, against the danger, and continued that the "newest" dances as taught in the parish hall will have all the freedom which characterizes those which they will supplant, but that there will be "no ugly or degrading features. They will be beautiful, with grace and true gladness," he said.—*The Christian World.*

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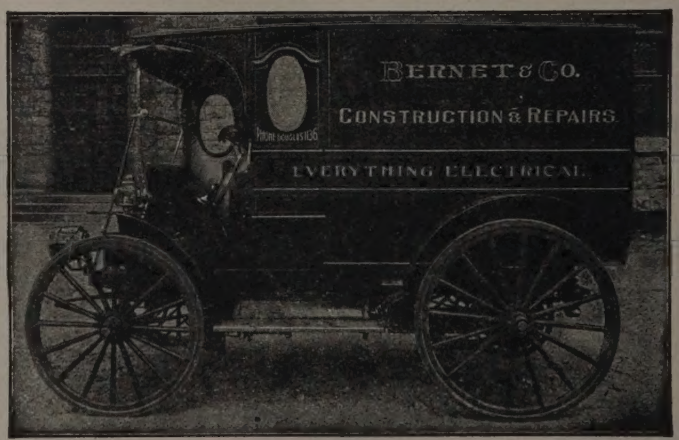

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